The Seventh Day Sabbath Not Abolished



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THE ARTICLE
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PREFACE

DEAR READER — My object in this review has been to expose error by the light of sacred truth. I hope that you will lay aside all prejudice (if you have it) against the observance of the fourth commandment of the "royal law." "Take heed that no man deceive you," is the admonition of our Lord Jesus Christ; and it is as important now as ever. O, may God assist you by his Holy Spirit to "search the Scriptures," and thoroughly investigate the Sabbath question for yourself. Let the truth with all its weight of importance bear upon your mind, and move you to action. Remember that "not the hearers of the law are just before God, but the DOERS of the law [of God] shall be JUSTIFIED." *Romans 2:13*.*SDSNA 2.1*

"So speak ye, and so do, as they that shall be judged by the law of liberty." *James 2:12*. The ten immutable commandments, which Jehovah wrote upon two tables of stone, are the "royal law" of "liberty," given you to live by, and by it you will be "judged" at the appearing and kingdom of Christ. Let me inquire, — how will you feel in the judgement, while standing before the great white throne, if you violate the fourth commandment in God's holy law?*SDSNA 2.2*

In presenting this little work to the scattered flock, I have discharged my duty to them, in this respect, and may God add his blessing. Amen.*SDSNA 2.3*

JAMES WHITE.
Oswego, N. Y. May, 1850.

REVIEW

Before me is the "Harbinger and Advocate" for December 29, 1849, containing an article headed "Seventh-day Sabbath abolished," of which Eld. Marsh says —*SDSNA 3.1*

"The following article, in substance, was published in our sheet over four years since; and then again about two years ago, in its present form. To our knowledge, it has never been answered, and we confidently say it is unanswerable."*SDSNA 3.2*

The principal reasons given in this article for the abolition of the weekly Sabbath have been answered, and their fallacy shown in the first three numbers of the "Present Truth;" but as Eld. Marsh has published his article the third time, and "confidently" says "it is unanswerable," I have concluded to give it a review for the benefit of those who have an ear to hear, and an honest heart open to receive the truth on this all-important question. I shall quote from Eld. Marsh's article and have it put in small type that the reader may see that I do not misstate his position:*SDSNA 3.3*

"What is the signification of Sabbath? Rest: and, when connected with day, it denotes a day of rest."*SDSNA 3.4*

With this I fully agree, and by substituting the word Rest, in the place of Sabbath, the truth is more clearly seen. "The seventh day is the Rest of the Lord thy God." Is it any where historically recorded as a fact, that God rested on the seventh day? It is. "And on the seventh day God ended his work which he had made; and HE RESTED on the seventh day from all his work which he had made.*SDSNA 3.5*

And God BLESSED the seventh day and SANCTIFIED i BECAUSE that in it he had RESTED from all his work which Goc created and made," *Genesis 2:2, 3*. That very day of the week in which God rested, "is the Rest of the Lord thy God." Then, God blessed, hallowed and set apart HIS Rest-day for the good of man, and there is not one text in all the Bible to show that it was instituted, blessed and sanctified at any other time, or place but in Eden, on the last day of the first week of time. God has given but

one reason for the institution of the weekly Sabbath after six days of labor, which is as follows:*SDSNA 4.1*

“FOR in six days the Lord made heaven and earth, the sea and all that in them is, and RESTED the seventh day; WHEREFORE the Lord blessed the Rest-day, (or Sabbath day,) and hallowed it.” *Exodus 20:11*.*SDSNA 4.2*

All who read the Bible may see that the Sabbatic institution, and the fourth commandment are inseparably connected with God’s Rest at the close of creation. We may, therefore, appropriate the first, or any other of the six laboring days to the Lord by resting from labor, still it is not THE REST, but a rest; for “THE REST of the Lord thy God” means the Rest that “the Lord thy God” OBSERVED.*SDSNA 4.3*

“For whom was the Sabbath instituted? The natural seed of Abraham, or Jews according to the flesh.”*SDSNA 4.4*

Said Jesus, “The Sabbath was made for man.” *Mark 2:27*. The word man, when used as it is here by our Saviour, in its broadest sense, means all mankind. Not the Jews only, but MAN, the whole race of man, the same as in the following texts: “Man that is born of a woman is of few days and full of trouble.” *Job 14:1*. “Man goeth forth unto his work and to his labor until evening.” *Psalm 104:23*. “There hath no temptation taken you but such as is common to man.” *1 Corinthians 10:13*. “Man lieth down and riseth not, till the heavens be no more.” *Job 14:12*. No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense, “The Sabbath was made for man, and not man for the Sabbath.” — Adam, Noah and Abraham were men, and the Sabbath was made for them as well as for Abraham’s natural seed. We are men, and the Sabbath was made for us. I choose to believe Jesus.*SDSNA 4.5*

“The Lord our God made a covenant with us in Horeb.*SDSNA 5.1*

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.”*SDSNA 5.2*

“Keeping the Sabbath was embraced in this covenant with the

children of Israel at Horeb. It was “NOT made with their fathers” [the Patriarchs], but “with US, even us, who are all of US HERE ALIVE THIS DAY.” *Verse 3*. This testimony, first negative, “He made it not with our fathers,” and then positive, “But with us,” is conclusive. It plainly tells us for whom the Sabbath was not, and then for whom it was instituted.”*SDSNA 5.3*

Here Eld. Marsh uses the word Sabbath instead of covenant, which he has no right to do. It is true that it helps his argument, but it perverts the word of God. The word Sabbath is not mentioned in *Deuteronomy 5:1-5*, yet the readers of the “Harbinger” are told that the “testimony” is “conclusive,” and “plainly tells us for whom the Sabbath was not, and then for whom it was instituted.”*SDSNA 5.4*

If the text read, — The Lord made not the Sabbath for our fathers, but for us, even us, who are all of us here alive this day — then Eld. Marsh would have some ground for his assertion; but the text would then prove too much for him, for it would prove that the Sabbath was instituted for those only with whom “the Lord talked face to face in the mount out of the midst of the fire.” Those only who were all “alive” that day. By using the words “Sabbath,” “instituted” and “for,” which are not in the text, as Eld. Marsh has, the text is wrested from its true meaning, and those who do not carefully search for themselves are deceived and led astray.*SDSNA 6.1*

It is true that God, after he had brought the natural seed of Abraham out of the house of bondage, commanded them to keep the Sabbath. — The reason why God at that time reminded them of his Sabbath, and commanded them, by the mouth of Moses, to keep it, is as follows:*SDSNA 6.2*

“And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.” *Deuteronomy 5:15*.*SDSNA 6.3*

While servants in Egypt, Israel could not keep the Sabbath; but they had been from Egypt only thirty days when God reminded them of it, and guarded it by three standing miracles in giving the manna. See *Exodus 16:19-30*. They were then free, and the only given

reason why God at that time commanded them to keep his Sabbath was because he had brought them “out thence through a mighty hand, and by a stretched-out arm; [where they could keep it,] therefore the Lord thy God commanded thee to keep the Sabbath-day.” Eld. Marsh says that the Sabbath was designed to keep in memory their deliverance from Egypt; but this is a groundless assertion; for there is not the least intimation given that the Sabbath was instituted, sanctified and blessed, in the “wilderness of Sin” or at any other time and place, but in Eden at the close of creation. There were two annual memorials which commemorated the deliverance of Israel from Egypt; the passover and feast of unleavened bread. Men may as well assert that these annual memorials were designed to commemorate God’s rest on the seventh day of the first week of time, as to say that the weekly REST was given to commemorate the deliverance of Israel from Egypt on the fifteenth day of Abib!*SDSNA 6.4*

The fifteenth day of Abib came but once in the year, therefore that deliverance was commemorated by its annual memorial, on that day. God’s REST was on the seventh day of the first week of time and its memorial which is the only weekly Sabbath of the Bible, was given, and sanctified to be kept on the last day of every week since God RESTED. “Wherefore the Lord blessed the Rest-day, and hallowed it.” *Exodus 20:11*. — WHEN? IN EDEN. “And God blessed the seventh day, and sanctified it.” *Genesis 2:3*.*SDSNA 7.1*

Eld. Marsh says, “Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb.” It is true that the Sabbath law was one of the ten commandments that were spoken from Mount Sinai; but does this prove that there was no Sabbath before that time? Certainly it does not, for all Israel kept the Sabbath in the wilderness of Sin, thirty days before they saw the Mount from which they were spoken. Here is a nail driven in a sure place.*SDSNA 7.2*

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. See *Exodus 16:1*. There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of his Sabbath. They then journeyed to

Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.*SDSNA 8.1*

Mark this. The Lord said to Moses, thirty days before the covenant was made in Horeb — "How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hat given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." *Exodus 16:28, 29*. This positively proves that God had commandments and laws before he made the covenant in Horeb, and that the Sabbath law was one of them. God said of Abraham, "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws. *Genesis 26:4, 5*.*SDSNA 8.2*

Abraham kept the Sabbath; for we are plainly shown in *Exodus 16:28, 29*, that the Sabbath was one of God's commandments and laws. Because Abraham kept the commandments, (the Sabbath with the rest,) God made to him all these great and precious promises.*SDSNA 8.3*

A covenant usually signifies the mutual consent of two or more. The covenant that was made in Horeb was a mutual agreement between God and his chosen people. I will first give the requirements and promises of God on the one hand, and then the consent of the people on the other.*SDSNA 9.1*

"In the third month when the children of Israel" "were come to the desert of Sinai," "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,*SDSNA 9.2*

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*SDSNA 9.3*

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.*SDSNA 9.4*

“And ye shall be unto me a kingdom of priests, and an holy nation. THESE ARE THE WORDS WHICH THOU SHALT SPEAK UN THE CHILDREN OF ISRAEL.”*SDSNA 9.5*

The following is the promise of the people:*SDSNA 9.6*

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.*SDSNA 9.7*

“And all the people answered together, and said, ALL THAT THE LORD HATH SPOKEN WE WILL DO. And Moses returned th words of the people unto the Lord.” *Exodus 19:1-8*.*SDSNA 9.8*

The Lord then told Moses to sanctify the people and to “Be ready against the third day.” — And on the third-day, in the morning “there were thunders and lightnings, and a thick cloud” upon Mount Sinai, “because the Lord descended upon it in fire,” “and the whole mount quaked greatly.” See *Exodus 19:16-18*. Then God, by an audible voice, spake the ten commandments. See *Exodus 20:3-17*. This is the covenant that God made with his people in Horeb.*SDSNA 9.9*

“The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day.” *Deuteronomy 5:3*.*SDSNA 10.1*

This text does not mean (as Eld. Marsh would have it) that the Lord made not the Sabbath for our fathers, etc. neither does it mean that the Lord made not the commandments for our fathers, for two reasons at least. First, the text does not read so, and second, Abraham kept God’s COMMANDMENTS, STATUTES and LAW more than three hundred years before the covenant was made in Horeb; and thirty-two days before God spake the ten commandments, he said to Moses — “How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hat given you the Sabbath.” Then as we have proof positive that God’s commandments, one of which was the Sabbath law, existed before this covenant was made, it necessarily follows that the covenant made in Horeb WAS NOT the institution of the Sabbath, nor any other of the ten commandments; but, it was the mutual agreement between God and his people that they should obey his “voice,”

(when he should speak the ten commandments,) and that God should make them “a peculiar treasure,” “a kingdom of priests.” The Lord made not that covenant with their fathers, but with those who were all alive that day, and had heard the voice of God from the burning Mount, which they had promised to obey.*SDSNA 10.2*

Now I think that every candid reader will admit that *Deuteronomy 5:1-15* does not “plainly tell us” what Eld. Marsh says it does, and also that it does not afford the least evidence that the seventh day Sabbath is abolished.*SDSNA 11.1*

Speaking of the design of the Sabbath, Eld. Marsh says —*SDSNA 11.2*

“It was also designed as a sign or memorial to keep in memory the creation of the world in six days by God, and his resting on the seventh.”*SDSNA 11.3*

That God instituted the weekly Rest for man to keep in commemoration of His Rest on the seventh day, after he had created the world in six days, is as clear as the noonday sun. It is one of the most simple and glorious truths of the Bible.*SDSNA 11.4*

The passover was a memorial for Israel, that they might not forget their wonderful deliverance from Egyptian bondage. The communion of the body and blood of Christ is a memorial instituted for the Church to keep in memory the Lamb of God who suffered and died for us. So the seventh-day Sabbath is a weekly memorial instituted to commemorate God’s Rest-day, after he had created the world in six, that man might not forget the living God who made heaven and earth. If man had always observed this memorial, none would have forgotten God, and there never would have been an infidel in the world. How wonderful and wise the plan of Jehovah, laid out in the beginning! Man was to labor six days, and on the seventh rest from servile labor and care; and by viewing the heavens, the earth, the sea, and all things which were created in six days, he was to call to mind the living God who rested on the seventh.*SDSNA 11.5*

The passover was to be observed from the time of the deliverance from Egypt, until “Christ our passover” was “sacrificed for us;” the

communion was to be observed by the church from the crucifixion, until the second advent of Jesus; so the seventh-day Sabbath was designed to be kept from the creation to, at least, the close of time.*SDSNA 12.1*

But Eld. Marsh's view of the Sabbath teaches that this memorial was not to be observed for more than 2500 years after God created the world in six days and rested on the seventh, and that it was to be observed by the Jews only, to the crucifixion, and that the whole gospel dispensation was to be left without it! A singular memorial indeed, "to keep in memory the creation of the world in six days by God, and his resting on the seventh"! As tho' the Jews were the only people that needed "to keep in memory" God's creation, and holy Rest!*SDSNA 12.2*

"Finally, it was a *shadow* of things to come. "Let no man, therefore, judge you in meat, or in drink, or in respect of an *holy day*, or of the new moon, or of the *Sabbath*, [*'days'* is supplied by the translators, we therefore omit it] which are a shadow of things to come, but the body is of Christ. *Colossians 2:16, 17*."*SDSNA 12.3*

That we may more clearly understand *Colossians 2:16, 17*; and other texts of the same class, let us take a view of some of the trials of the early church. A portion of the Christian Church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the Jewish church were inclined to practise many of the ceremonies and customs of the Jewish religion, in which they had been educated, while the Gentile Christians were free from them. Certain men from Judea "taught the brethren" that they must be circumcised in order to be saved, with whom "Paul and Barnabas had no small dissention and disputation," and then went up to Jerusalem 'about this question,' where they were met by "certain of the sect of the Pharisees which BELIEVED, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." See *Acts 15:1-6*. This fact, that some were judging the brethren, and were making the observance of the laws of Moses, which were "abolished," a test of salvation, led St. Paul to write the following exhortation:*SDSNA 12.4*

“Let no man therefore JUDGE YOU in meat or in drink, or in respect of a festival, [see Macknight’s translation,] or of the new moon, or of the Sabbath-*days*.”*SDSNA 13.1*

Eld. Marsh says, *“days*, is supplied by the translators, we therefore omit it.” Macknight and Whiting both omit *“days”* but they do not leave the word “Sabbath,” in the singular as Eld. Marsh has for his readers. They both translate it “sabbaths,” in the plural, which makes the text perfectly clear. Now turn to *Leviticus 23:24-28*, and you will find four sabbaths, that were to be observed on the first, tenth, fifteenth and twenty-second days of the seventh month, which are there associated with such ceremonies of the laws of Moses as “a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings,” the same as Paul has associated them with “meat,” “drink,” “the new-moon” and “a festival.”*SDSNA 13.2*

These were all shadows, pointing to the time of the “ministration of the Spirit,” or the “body” which “is OF Christ,” which is the new covenant, of which Christ is the minister or priest; and at the crucifixion they were all “nailed to the cross,” “abolished,” and ceased according to the words of the Prophet.*SDSNA 13.3*

“I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.” *Hosea 2:11*.*SDSNA 14.1*

“The Sabbath of the Lord our God” is not referred to by St. Paul in *Colossians 2:14-16*, for the following reasons:*SDSNA 14.2*

1. It was the “HAND-WRITING of ordinances” written in the book of the law by the HAND OF MOSES that was “blotted out,” and not that which was spoken from Mount Sinai, and ENGRAVEN in stone with the FINGER OF GOD. I will here give some texts which show the distinction between the law of Moses, and the law of God.*SDSNA 14.3*

THE LAW OF MOSES,

was the book of the covenant written by the hand of Moses.*SDSNA 14.4*

“And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the hand of Moses.” (See margin)*2 Chronicles 34:14*.*SDSNA 14.5*

“And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord.” See*2 Chronicles 34:30*; *Deuteronomy 31:9-11, 24-26*; *2 Kings 23:2, 21*; *Nehemiah 8:1-3*.*SDSNA 14.6*

THE LAW OF GOD

is the ten commandments that were written on two tables of stone by the finger of God, called the tables of the covenant. “And he declared unto you HIS COVENANT, which he commanded you to perform, EVEN TEN COMMANDMENTS; and he wrote them upo TWO TABLES OF STONE.” *Deuteronomy 4:13*; see also *Exodus 24:12*; *31:18*; *32:15-16*; *34:28, 29*; *Deuteronomy 9:9-11*; *5:22*.*SDSNA 14.7*

The idea of “blotting out” what Moses wrote in the book of the covenant is perfectly natural; but what idea can we have of “blotting out” what Jehovah had engraven with his finger in the tables of the covenant! The “Royal Law” from the “King Eternal” was thus engraven in stone to impress us with its perpetuity.*SDSNA 15.1*

2. The Holy Sabbath never was “against us;” for it was “made FOR man,” because he needed a day of rest. It never was in man’s way, only as God put it in his way for him to observe, and it is just what his natural and spiritual wants require; therefore he has never taken it “out of the way.”*SDSNA 15.2*

The law of Moses was imperfect, and could not make the “comers thereunto perfect,” so Christ took it “out of the way,” and nailed it to his cross. But St. Paul, speaking of the law of God, the ten commandments, A. D. 60, more than twenty years after the laws of Moses were dead, says,*SDSNA 15.3*

“Wherefore the law is HOLY, and the commandment holy, and just and good,” “For I know that the law is SPIRITUAL.” “I DELIGHT i the LAW OF GOD, after the inward man.” See *Romans 7:12, 14, 22*.*SDSNA 15.4*

3. St. Paul does not speak of “the Sabbath” which is associated with the other nine laws of God, but of sabbath-*days*, or sabbaths, which are associated with “meat,” “drink,” “new-moons,” etc. in the laws of Moses.*SDSNA 15.5*

4. The Sabbath is not a shadow, for it is to be observed as long as the New Heavens and the New Earth remain.*SDSNA 16.1*

“For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.*SDSNA 16.2*

“And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” *Isaiah 66:22, 23*.*SDSNA 16.3*

“All flesh” never have worshipped God on the Sabbath since Isaiah wrote this prophecy, neither will this prophecy be fulfilled until the righteous are all gathered into the New Earth, then the Sabbath, in its Eden glory, will be observed as long as the immortal saints, and the New Heavens and Earth remain.*SDSNA 16.4*

Mark this. The Sabbath was instituted before the fall, when man was holy, and Eden bloomed on earth, and it will be in its place after the restitution, the same as before the fall.*SDSNA 16.5*

All shadows cease when they reach their bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But as the weekly Sabbath will never end, it is not a shadow; but a body of itself; as well as the other nine commandments, for they are all of the same nature. The old tradition is imprinted deeply in most minds that the seventh-day Sabbath is a type of the seventh millennium; but where is the evidence to prove it? It is not in the Bible. The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body which entirely destroys the figure.*SDSNA 16.6*

Finally, the fact, that the early church was troubled with those who taught them that they must keep the law of Moses in order to be saved, shows that *Colossians 2:16*, directly applied to the church in the apostle’s day. It is therefore wrong to apply this text to those who are now keeping the Sabbath, for none of us are contending for the sabbaths, new-moons, etc. of Moses’ law.*SDSNA 17.1*

“These are the only reasons we have been able to gather from the scriptures, for the observance of the Jewish Sabbath; and if Paul, or any of the New Testament writers, thought it binding on Christians, why have they been entirely silent on a question of this importance,

with the exception of such expressions as these:*SDSNA 17.2*

Let no man judge you in respect to the Sabbath. *Colossians 2:16*.*SDSNA 17.3*

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. *Romans 14:5*."*SDSNA 17.4*

Those who talk of "the Jewish Sabbath," and "the Christian Sabbath" do not talk the language of the Holy Scriptures; for the only weekly Sabbath of the Bible is "the Sabbath of the LORD thy GOD." It is also called "MY holy day," "the holy of the LORD," (see *Isaiah 58:13*.) "THY holy Sabbath," (see *Nehemiah 9:14*,) and "THE Sabbath." The Jews had a number of sabbaths, and they are spoken of in the following language: "In the first day of the month ye shall have a sabbath," "from even to even," (on the tenth day of the seventh month) shall ye celebrate "YOUR sabbath." See*Leviticus 23:24, 32*. In *Hosea 2:11*, they are called "HER sabbaths."*SDSNA 17.5*

But some, in order to bring God's Holy Sabbath into disrepute and contempt, call it "the Jewish Sabbath."*SDSNA 18.1*

Eld. Marsh gives the following sentence as the language of the Apostle Paul: "Let no man judge you in respect to the Sabbath. *Colossians 2:16*." Why not give the text as it reads? Why thus mangle the pure word for the sake of making out one's theory? This looks too much like "handling the word of God deceitfully." I will here give four translations of this text, that the reader may more clearly see that Paul does not refer to THE SABBATH OF THE LORD," but to the sabbaths of the Jews.*SDSNA 18.2*

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-*days*."*SDSNA 18.3*

"Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath-days. — *Wesley*.*SDSNA 18.4*

Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths. — *Macknight*.*SDSNA 18.5*

“Let no man therefore judge you in food, or in drink, or in respect to a holy-day, or the new-moon, or the sabbaths.” — *Whiting*.*SDSNA 18.6*

Romans 14:5, does not refer to the seventh-day Sabbath. Any honest person searching for the truth will see by reading the whole chapter that the apostle’s subject was in regard to eating, also feast-days, which some of the church esteemed, and others did not. The word “eateth” is mentioned eleven times, “eat” three, “meat” four, “drink” twice; but the Sabbath, which is considered to be the subject of this chapter, by those who teach that the Sabbath is abolished, is not introduced!! But admitting that the apostle refers to a day of weekly rest, then *Romans 14:5*, is against the observance of the first day as much as the seventh. Therefore, those who observe the first day are not wise in quoting this text to prove us wrong in keeping the seventh.*SDSNA 18.7*

“Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.” *Romans 14:3*. The apostle was, here giving the Romans a lesson of Christian forbearance in relation to the Jewish views of eating and feast-days, which some still retained. Although these views were incorrect, yet St. Paul did not take measures to rid the church at once of them. He even had Timotheus, his fellow laborer, “whose father was a Greek,” circumcised that they might better find access to the Jews. He was “all things to all men,” that “by all means” he might “save some.”*SDSNA 19.1*

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is *something*.” — [*Whiting’s translation*.] — *1 Corinthians 7:19*.*SDSNA 19.2*

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance as circumcision and feast-days are; but it is always made a test of Christian fellowship and eternal salvation.*SDSNA 19.3*

“If thou wilt enter into life keep the commandments.” *Matthew 19:17*. “For this is the love of God, that we keep his commandments.” *1 John 5:3*. “He that saith, I know him, and keepeth not his COMMANDMENTS, is a LIAR, and the truth is not in him.” *1 John 2:4*.*SDSNA 19.4*

THE TWO LAWS IN THE NEW TESTAMENT. — The word law s frequently used by the New Testament writers, especially by the Apostle Paul, does not always refer to one and the same law; but it sometimes refers to the law of Moses, and sometimes to the law of the ten commandments. One is called a “yoke of bondage,” a law of “carnal ceremonies,” which could not make the “comers thereunto perfect.” The other is called the “ROYAL LAW,” “law of liberty,” “spiritual,” “holy, just and good.” Here I will give two texts from the epistles of St. Paul, which speak of the law, that the reader may see that the apostle has positively contradicted himself if he refers to but one law.*SDSNA 20.1*

“Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.” *Galatians 5:4*.*SDSNA 20.2*

“For not the hearers of the law are just before God, but the DOERS of the law shall be JUSTIFIED.” *Romans 2:13*.*SDSNA 20.3*

From these texts it is plain that St. Paul refers to two distinct laws. The language of the text, and its connection will in all cases determine what law is meant. When the apostle speaks of the law in *Romans 2:13*, he means the law of commandments for two reasons at least; first, he never taught the Romans that they could “be justified” by doing the law of Moses, and second, he speaks of three of the ten commandments of God in *verses 21, 22* of the same chapter. When he speaks of the law in *Galatians 5:4*, he is speaking of the law of Moses. Reader, turn and see for yourself, that the apostle is speaking of circumcision in the two preceding verses, also in *verses 6-11*. The Galatians are exhorted to “stand fast” in the liberty of the gospel, and are warned against being “entangled” with the “yoke of bondage.” which was the law of Moses that had been dead twenty-five years; but the apostle never warned them, nor any of the other churches against keeping the commandments

of God. No, never.*SDSNA 20.4*

By confounding these two laws in one, Eld. Marsh leads his readers from the truth, and makes what the apostle wrote to the Galatians A. D. 58 contradict what he wrote to the Romans two years before. He quotes the following, which is so often applied to those who keep the Lord's Sabbath: "Whosoever of you are justified by the law, ye are fallen from grace." Now if we have fallen from grace by keeping the fourth commandment, has not Eld. Marsh also fallen from grace for keeping the other nine commandments of the same law? And if we have fallen from grace by keeping the Sabbath, then we cannot be restored to grace until we break the fourth commandment, and by the same rule Eld. Marsh cannot be restored to grace until he breaks the other nine commandments!! I leave the reader to decide as to the justness of this conclusion. My only object is to hold up the view that the commandments of God are abolished, in its true hideous form, that souls may take warning, and not be devoured by it.*SDSNA 21.1*

With the view that *Galatians 5:4*, and *Romans 14:5*, apply to the case of those who keep the Sabbath, I will quote *Romans 14:5*. "One man esteemeth one day above another: [that is, he keeps the Sabbath and falls from grace;] another esteemeth every day alike. [He does not keep the Sabbath, therefore does not fall from grace.] Let every man be fully persuaded in his own mind." [That is, whether it is best to fall from grace or not!!] All who will search the Word for themselves, may not only see the error, but the folly of applying these and similar texts to those who observe the seventh-day Sabbath.*SDSNA 21.2*

We are referred to the seventh chapter of Romans, for proof that God's law of commandments is abolished. But read the sixth verse with the marginal reading. "But now we are delivered from the law, [the sentence of the law,] being dead to that wherein we were held." Here we see that it is the Christian that is dead to the law, and not the law that is dead. The law of God has always been the instrument to convict and slay the sinner, as it did Paul, that he might be justified by faith, and made alive in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." *Verse 9*. In this way "the letter [or law]

killeth, but the spirit giveth life," *2 Corinthians 3:6*. "Do we then make void the law through faith? God forbid; yea, we establish the law," *Romans 3:31*. What law? Certainly not the law of Moses, for that died at the crucifixion about twenty-seven years before Paul wrote to the Romans. Then it necessarily follows that the apostle is speaking of God's law of commandments, which was his "DELIGHT," which he SERVED, and which he called "SPIRITUAL "HOLY, JUST and GOOD." See*verses 12, 14, 22 and 25*. Yet for keeping the fourth commandment of this law we are branded by many with "Judaism," with keeping "the Jewish Sabbath," and with being under "the yoke of bondage," and having "fallen from grace"!!*SDSNA 22.1*

Those that say such things of Sabbath keepers aught to know better, and they might know better if they would search the epistles of the Apostle Paul, free from prejudice.*SDSNA 23.1*

Said Jesus, "Think not that I am come to destroy the law." What law? Whosoever therefore, shall break one of these least COMMANDMENTS, etc." See *Matthew 5:17-19*. Jesus did "destroy" the law of Moses, "nailing it to his cross," and took "it out of the way," at his crucifixion, but the law of commandments he did not come to destroy. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus referred to three of the ten commandments in the midst of his ever-memorable sermon on the mount, (see *Matthew 5:21, 27, and 33*,) which should settle for ever the plain fact that he was speaking of the law of God, which was to remain the same as long as heaven and earth should remain. Jesus referred to the law of Moses, in *verses 38 and 43*, to show the difference between the old and new dispensations, and that the laws of Moses were to pass away; but he never intimated that the commandments of God were to pass away. No, never. He positively declared that he had not come to destroy the law of commandments, and that not one jot or tittle should pass from them, till heaven and earth pass away.*SDSNA 23.2*

"That the Sabbath was embraced in that law which was nailed to the cross — slain — taken out of the way, and abolished, is clear from what Paul says in *2 Corinthians 3:7-16*. He there tells us that

the “ministration of death, *written and engraven in stones, was to be done away*,” *verse 7*; and in *verse 13*, that it “IS ABOLISHED;” and, *verse 14*, “IS DONE AWAY in Christ.”*SDSNA 23.3*

We will first observe that there is an essential difference between a law, and the ministration of that law. One is the constitution necessary to govern the people, the other is the ministry, or the ordained powers to carry its laws into execution. With this distinction between a law, and its ministration, we shall be able to understand *2 Corinthians 3:6-18*. The ten commandments are the “Royal law,” the great constitution of righteous principles for all to strictly observe. This constitution was to remain unchanged, as long as heaven and earth remain. In the time of the first or old covenant, it was engraven in stone by the finger of God, but in the time of the second or new covenant, it was to be put in the mind, and written in the heart, by the Spirit of the living God. The apostle is contrasting the ministration of the law of God, under the old covenant, with its ministration under the new.*SDSNA 24.1*

“But if the MINISTRATION of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the MINISTRATION of the Spirit be rather glorious? For if the MINISTRATION of condemnation be glory, much more doth the MINISTRATION of righteousness exceed in glory.” *2 Corinthians 3:7-9*. The ministration of the ten commandments under the first covenant was the outward services of the law of Moses, but the ministration of them under the new covenant is the “ministration of righteousness” by the Spirit.*SDSNA 24.2*

The apostle truly calls the ministration of the law of God under Moses, “the ministration of DEATH,” and “of CONDEMNATION;” for while it CONDEMNED, it could not take away sin; neither give the redemption — LIFE and IMMORTALITY. Now it is clear that it is not the ten commandments that “is done away” and “abolished,” but it is the “MINISTRATION of death,” that is, the ministration of Moses, that is “done away,” to give place to “that which remaineth,” which is the ministration of the commandments of God, in “righteousness,” by the “Spirit.”*SDSNA 25.1*

“For if that which is DONE AWAY [the ministration of Moses] was glorious, much more that which REMAINETH [the ministration of the commandments of God in righteousness by the Spirit] is glorious.” *Verse 11*.*SDSNA 25.2*

The vail, *verses 13-16*, that “is done away in Christ” which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they “read,” and continued in the services of Moses’ law, they could not see that Jesus was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the “vail [the ministration of Moses] is done away in Christ.”*SDSNA 25.3*

“Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty,” *verse 17*; that is, under the better ministration of the Law of God by the Spirit there is “liberty,” being freed from the “yoke of bondage,” *Galatians 5:1*, which was the ministration of condemnation, or “death.” Now we can see the difference of the two ministrations of the immutable law of God. One was the “ministration of condemnation,” while this law was only engraven in stone; the other is the “ministration of righteousness,” or justification by the Spirit of Christ, while this law is put into the mind, and written in the heart.*SDSNA 25.4*

“I will put my law into their inward parts, and write it in their hearts.” See *Jeremiah 31:33*; *Hebrews 8:10*. Those who do not carefully “search the Scriptures,” will no doubt be satisfied with Eld. Marsh’s exposition of *2 Corinthians 3:7-16*, and be kept from the truth by it; but those who will search for themselves, will see that this scripture does not prove that the law of God is abolished; only the ministration of it, by the external services of the law of Moses.*SDSNA 26.1*

The Apostle Paul never taught that the law of God which was engraven in stone, was abolished at the crucifixion. No, never. Read what he says of it in a letter to the Romans, dated A. D. 60, more than twenty years after the “ministration of condemnation” was “done away.” “For we know that the law is spiritual.” “For I delight in the law of God after the inward man.” “So then with my mind I myself SERVE the law of God.” “Nay, I had not known sin,

but by the law; for I had not known lust, except the law had said. "Thou shalt not covet." — "Wherefore the law is holy, and the commandment holy, and just and good." "For not the hearers of the law are just before God, but the DOERS of the law shall be JUSTIFIED." — "Do we then make VOID the law thro' FAITH? God forbid; yea, we ESTABLISH the law." — "The CARNAL MIND is enmity against God; for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE." See *Romans 7:7-25*; *2:13*; *3:31*, *8:7*.*SDSNA 26.2*

We have no record that the Jews ever accused St. Paul with departing from the letter of the Sabbath law. This is very strong evidence that he kept it, and that he never taught its abolition. The Sabbath was his only regular preaching day. At Corinth he preached to the Jews and the Greeks "every Sabbath," for a year and six months." See *Acts 18:4-11*. At Antioch, he preached on the Sabbath-day at the request of the Gentiles, and "almost the whole city came together to hear the word of God." See *Acts 13:14, 15, 42-44*. At Thessalonica he went into the synagogue and "as his manner was," reasoned with them out of the Scriptures three Sabbath-days. See *Acts 17:1, 2*. It is said that the only reason why the apostle preached on the Sabbath was because the Jews were assembled in their synagogues on that day; but this is not true, for he preached on the Sabbath at the request of the Gentiles, and at Philippi, Paul and Silas, on the Sabbath went out of the city, "by a RIVER SIDE, where prayer was wont to be made," "and spake unto the women which resorted thither." *Acts 16:13*. Now who can believe that Paul taught the Romans, Corinthians, Galatians and Colossians that the seventh-day Sabbath was abolished at the crucifixion, and at the same time was preaching every Sabbath (for this "was his manner,") not only to the Jews, but at the request of the Gentiles, and by "a river side;" and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel.*SDSNA 27.1*

What is the penalty for breaking the law of the Sabbath? "Ye shall keep the sabbath, therefore, for it is holy unto you: every one that defileth it shall *surely be put to death*: for whosoever doeth *any work therein*, that soul shall be *cut off* from the people." *Exodus*

31:14. “Whosoever doeth any work therein, shall be put to death,” *Exodus 35:2*. Death, was then the penalty for the violation of the law of the Sabbath; and Death is *now* the penalty for the same offence — if the law is still in force. But some think the *penalty* was abolished, but the law not.*SDSNA 28.1*

The fourth commandment as it was engraven in stone (see *Exodus 20:8-11*) is the great immutable Sabbath law. In this law, nothing is said of punishing the transgressor with temporal death. No, not one word. During the “ministration of condemnation” and “of death,” (see *2 Corinthians 3:7-9*,) by the services of the law of Moses, the transgressor of the law of God was put to death. Why? Because there was no hope in his case. Under that “faulty” ministration there was no atonement for such a sin; but under the “ministration of the Spirit,” while Jesus is our sacrifice and priest, MERCY, the excellency and glory of the better covenant, pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses at the introduction of the better covenant. But temporal death never was the full and final penalty for the violation of the law of God. If it was, then he who broke the Sabbath, stole, murdered or committed adultery, only had to be stoned to death, to fully satisfy the law, and in the judgement, such sins cannot appear against him, for the law was satisfied when he suffered temporal death. When a man has suffered in states-prison the full penalty for violating the law, he is as free from it as the man who has kept the law. And if the full penalty for transgressing the law of God was temporal death, then in the judgement the transgressor will be as free from the law as those who strictly kept it. Therefore, temporal death never was the full penalty for violating the Sabbath; but the penalty for transgressing God’s holy law was, and STILL IS Eternal Death. “Sin is the transgression of the law.” See *1 John 3:4*, and “the wages [penalty] of sin is death.” *Romans 6:23*. Those who wilfully transgressed the commandments of God during the first covenant will meet it in the judgement. Also those who violate them during the second covenant, and do not repent of it will meet it there, and with all sinners suffer the full and final penalty for breaking the “Royal law” in the “lake of fire,” at the second death.*SDSNA 28.2*

It is Eld. Marsh who teaches that “the penalty for violating the law of the Sabbath” is abolished, and not those who keep the fourth commandment.*SDSNA 29.1*

“Then why keep the first day? Because Christ rose on that day, and the apostolic church have set the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties, belonging to the worship of God. — *Acts 20:7*.”*SDSNA 29.2*

Luke records the fact [*Acts 20:7*] that Paul once preached all night of the first day of the week at Troas, and past midnight broke bread with the disciples; and from this one simple circumstance the readers of the Harbinger are taught that “the apostolic church have set the example, that we should assemble on that day to commemorate his [Christ’s] resurrection, by breaking of bread!” Here we shall do well to observe the following facts:*SDSNA 29.3*

1. There is no intimation given in *Acts 20:7*, or elsewhere in the New Testament that the disciples regarded the first day of the week as a day of rest.*SDSNA 30.1*

2. There is no evidence that the “apostolic church” met regularly on that night of the week that Paul preached at Troas. For aught we know it was an occasional meeting, appointed merely because Paul was to “depart on the morrow.”*SDSNA 30.2*

3. If the church are to follow the “example” of the disciples, in holding a certain meeting all night at Troas, then they should hold their preaching meetings in the night, and after midnight break bread!! There is no scripture proof that the disciples ever met for worship in the day time of the first day of the week. Eld. Marsh, no doubt, would object to holding his preaching meetings in the night, and continuing his speech “even till break of day,” then why talk of the “example” of “the apostolic church” at Troas? *Acts 20:7*.*SDSNA 30.3*

4. According to the first division of time, the first day closed at 6 o’clock P. M. and according to the Roman division, it closed at midnight. Paul “continued his speech until midnight,” then healed “Eutychus,” and then went up and broke bread. Now if that meeting

was held the night following the day time of the first day, then all will admit that it was on the second day that Paul broke bread at Troas, and if “the apostolic church” there “set the example, that we should assemble on that day to commemorate his [Christ’s] resurrection, by breaking of bread,” then Christ rose on the second day, and Eld. Marsh should change his day for preaching and breaking bread, to the second day or Monday. But it is evident that that meeting was held the night following the Sabbath, which closed at 6 o’clock P. M. It was Paul’s “manner” to preach on the Sabbath; then the disciples were in a proper frame to receive the emblems of the body and blood of Christ. Then on the morning of the first day of the week Paul left Troas, and walked to Assos, and from Assos sailed with his brethren to Mitylene. See *Acts 20:7-14*. A singular “example” indeed, for Sunday keepers!! With these plain facts before us, it seems perfectly preposterous to talk of the “example” of the “apostolic church” for keeping the first day of the week. *Acts 20:7*, is the principal text of scripture that Eld. Marsh has to sustain his position in answering the question — *“Then why keep the first day*”? If we should produce nothing better for keeping the seventh-day Sabbath, than he has for keeping the first day, then it might be well said of us that we were not only “fallen from grace” but fast losing our senses.*SDSNA 30.4*

5. The communion of the body and blood of Christ, does not commemorate the resurrection. Paul has taught us that it commemorates the crucifixion. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” — *1 Corinthians 10:16*.*SDSNA 31.1*

“For as often as ye eat this bread, and drink this cup, YE DO SHEW THE LORD’S DEATH, till he come.” —*1 Corinthians 11:26*. Here Eld. Marsh differs with the apostle, for he thinks that the Lord’s supper commemorates the “resurrection,” but Paul said it was to “shew the Lord’s DEATH.”*SDSNA 32.1*

The Lord’s supper was first instituted Thursday evening, the night before the crucifixion, and the disciples at Troas broke bread the night following the Sabbath, and there is nothing in the New Testament that confines it to any day of the week; yet it seems most

proper to attend to it in the evening, after worshipping God on the Holy Sabbath.*SDSNA 32.2*

"John says he was in the Spirit on the Lord's day (*Revelation 1:10*); the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians."*SDSNA 32.3*

This really seems to be "unanswerable," for this reason however, there is nothing to answer. But I will here give the following facts. The first day of the week is nowhere in Scripture called the "Lord's day." Said Jesus, "The son of man is Lord also of the Sabbath," therefore the seventh day, instead of the first, is the Lord's day. "The seventh day is the sabbath of the Lord thy God."*Exodus 20:10*. God [*Isaiah 58:13*,] calls it, MY HOLY DAY."*SDSNA 32.4*

"To give the more solemnity to the first day of the week, *Sylvester*, who was bishop of Rome, while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's day, Lucius, Eccl. Cent. 4, p. 740, Bamp, Enq. p. 98," Sabbath tract No. 4, page 21.*SDSNA 32.5*

Eld. Marsh gives an extract containing the testimony of Ignatius, Theophilus, Irenaeus, Dionysius, Clement and Tertullian on this point, and adds, "This testimony should for ever settle this very clear question."*SDSNA 32.6*

But with a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not authority sufficient to direct him either in devotion or duty, when their testimony does not agree with the pure word. It really seems to be very unfortunate for Eld. Marsh that he cannot give us the inspired testimony of Paul, Peter, John, James and Jude for the change of the weekly Rest, from the seventh to the first day. But as he cannot, he leaves the "sure word" and gives the UNINSPIRED testimony of those who wrote after the death of the apostles, in the time that Paul referred to when he said — "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." *Acts 20:29, 30*. And how unfortunate it is for the first-day advocates, that Jesus, the Great Head of the Church, did not teach a change of the day of weekly rest! There is

no record that he ever met with his disciples, in the day-time of the first day of the week, after his resurrection; but, on the first day of the week, “Jesus himself drew near, and went with the two disciples who were travelling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for travelling on that day? No, he went with them, and as “they drew nigh unto the village” “they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent.” He “went in” and “sat at meat with them,” and then they “returned to Jerusalem,” that night, and “found the eleven gathered together,” and while they were relating the interesting events of that day’s journey, “Jesus himself stood in the midst of them, and said unto them, PEACE BE UNTO YOU.”*SDSNA 33.1*

With what religious horror do the hypocritical priests of this day, look on those who labor on the first day of the week, after they have observed the Sabbath of the Bible! But Jesus, the Head and Example of the church, could say to those who had walked fifteen miles on the first day of the week, “PEACE BE UNTO YOU.” A deacon of this city said to me a few days since (referring to the first day of the week,) “Jesus has told us what day to keep”! Also, a Methodist minister in this city while speaking to a large assembly a few evenings since, remarked, “The children of Israel in the wilderness gathered the manna every day, excepting Saturday, when they gathered enough to last over the Sabbath”!*SDSNA 34.1*

O shame on such ministers and deacons who thus expose their ignorance of what the Bible teaches relating to the Sabbath!!*SDSNA 34.2*

There is no record that the disciples ever assembled for worship in the day time of the first day of the week, either before or after the ascension. The example of Christ and the two disciples who walked fifteen miles on the first day of the week, and the example of Paul who walked from Troas to Assos, and sailed from Assos to Mitylene on that day, show that the first day of the week is a laboring day; yet Eld. Marsh talks of the “example of the apostolic church,” for keeping the first day of the week!! Here I will give the following *Cutting Reproof*.*SDSNA 34.3*

PAPISTS. — In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: “The Word of God commandeth the *seventh* day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to the *first* day of the week, *only authorized by our traditions*. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture where it is said the first day of the week, *Acts 20:7*, *1 Corinthians 16:2*, *Revelation 1:10*. — Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God.”*SDSNA 35.1*

The following important history is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religious festival.*SDSNA 35.2*

“Athanasius, A. D. 340, says — “We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath.”*SDSNA 35.3*

Socrates, an ecclesiastical historian, A. D. 412, says — “Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday.” — “When the festival meeting throughout every week was come, I mean the Saturday and the Sunday upon which the Christians are wont to meet solemnly in the church.”*SDSNA 35.4*

Eusebius, A. D. 325, as quoted by Dr. Chambers, states that in his

time “the Sabbath was observed no less than Sunday.”*SDSNA 36.1*

Gregory expostulates thus — “With what eyes can you behold the Lord’s day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?”*SDSNA 36.2*

Sozomen says — “Most of the churches carefully observed the Sabbath.”*SDSNA 36.3*

Grotius observes — “The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355.*SDSNA 36.4*

M. de la Rogue, a French Protestant — “It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it.*SDSNA 36.5*

Edward Brerewood, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says: — They know little that do not know *the ancient Sabbath did remain* and was observed by the eastern churches three hundred years and more after our Saviour’s passion. — *Brer. on the Sabbath p. 77*.”*SDSNA 36.6*